3: Mackenzie M-5 (ca. 1923) 1925
FN17 Ngonde FN17

canoes of maize leaves are seen floating down stream, with shouting and racing competition between the owners.

Girls help their mothers, and at a very early age look after their younger brothers or sisters. It is a common sight to see a small girl staggering along under weight of a fat baby brother strapped to her back.

In the hotter regions boys go naked till ten or twelve, wearing nothing but a piece of string on the waist and a charm on neck or wrist. Girls begin to wear bark-cloth waistbands at five or six, adding more as circumstances permit. Their clothing is provided by the father; but boys, at whatever age they begin to wear any kind of garment, have to earn it for themselves, for it is not the business of their fathers to clothe them. They often, however, get a fowl or two, or even a goat or a sheep, from a grandparent, with the proceeds of which they buy a yard or two of cloth.

In the great majority of families there is a great difference in the treatment of boys and girls. The boys are uncared for, dirty, unclad, not too well fed; while the girls are kept clean and clad, well fed, and as far as possible clothed at an early age. The reason is not far to seek. Girls are a source of wealth, and a dirty, ill-cared-for girl will command few head of cattle when the time comes to think of her marriage. Boys, on the other hand, have value only as representatives of the family when the father has passed to the spirit world, and that value is not dependent on external circumstances. A change is being effected,

3: Mackenzie M-5 (ca. 1925) 1925
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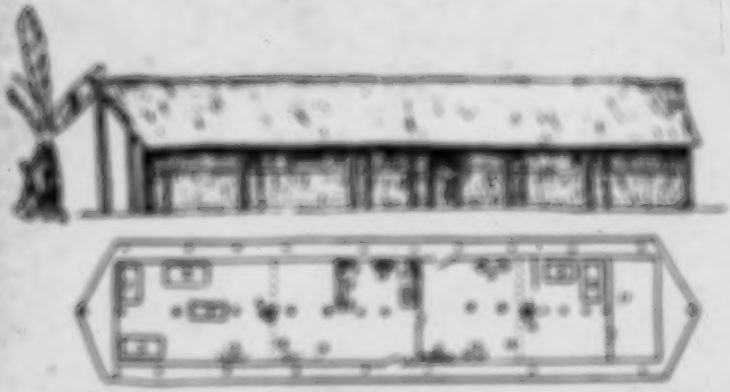
however, by the fact that, in the neighbourhood of Europeans, boys can earn money, and so help the family exchequer.

Puberty is reached at about fifteen, and boys pass that stage without ceremony. Girls are segregated, usually in groups. They lie on leaves spread on the floor, and must not be seen by boys, unless they are the daughters of chiefs, who are permitted to see boys at night. The initiate receives instruction, usually from her mother, though there are plenty of willing advisers besides, in household matters. When this is over, the wife of the *mfuya* (the man who was go-between at her parents' marriage) comes, with others, to inquire about the girl's character, to which a favourable answer is given by the mother: she cooks for strangers, has never known a man, and is of good temper. Then she is examined, and if she is found to be impure (as she is; there is practically no exception), she is put up into the rafters, where she is half-choked in the fumes of a smoky fire specially kindled. Here she remains until permitted to come down, a severe beating following upon any attempt to escape. (The cleansing power of smoke is to be noted also in connection with twins.) The children of Christian parents are examined in the same way. Happily the situation is improving, though very slowly. After being thoroughly smoked, the girl is washed and oiled, and the *bamyago* (older women) come to instruct her in all her duties to husband and children when she has them.

Immediately after the initiation rites the betrothal

12: Stegoard E-5 (1955) 1962 FMIT Uganda FMIT
Nyakyusa



The village is the village of Kiwanda, the district of Rungwe, belonging to a man with two wives. The names have familiar village from distant fore or other guide. From reaching a village of mud are filled in: 1 husband's hut; 2 wife's hut; 3 child's hut; 4 fourth; 5 first mate; 6 water jar; 7 mats; 8 ladder; 9 table; 10 stools; 11 storerooms; 12 closed fore door footpaths of village; 13 small objects; 14 working material; 15 sleeping mat

house. On page 1111, he returns from the boys, when 7 or 10 years old, will have their parents' house or live in long, rectangular cookhouse-like houses big or small, in a special youngsters' quarters at the far end of the village. On page 118 he writes: In many cases you do not know for certain whether you are dealing with a youngsters' house or a cookhouse—for the cattle may well be kept in these houses—as the herdsmen may sleep in the cookhouses. However, this usually holds true of the low-lying Kisaki country, while on the other hand, in the high country, the cattle is usually kept in the dwelling houses. On pages 111 and 112, he shows how the cattle is tied to posts or sticks, and he shows a picture of a cookhouse.

We also notice (on page 118) in the use of the rectangular house for married men besides the boys. The difference is seen in the fact that these houses are not roughcast with mud, as this work is the province of women. Finally, he reports that, during the last five years of his stay in the Kisaki country, he saw Kisaki houses being built under increasing influence of the coastal culture, in imitation of the Swahili houses. They were roughcast with mud inside and out, and had a verandah supported by posts.

In 1933, many dialogs could be seen. Some were for the cattle, but most were dwelling houses for married people. (Page 1911) and upwards until the marriageable age lived in cookhouse boys' houses, the material of which was not familiar, but a distinct group, resembling Swahili very much. These houses most